or spermatic nature, devoid of all animality or conscious intellectuality, to bt the highest priti-ciple in the Universe, Thus Laertius tells us,* that Boethits, an eminent and famous Stoical doctor, did plainly deny the world to be an atri-irial, that is, to have any sentient, conscious, or intellectual nature presiding over it; and, consequently, must needs make it to be btit " corpus natura gubernante, ut arbores, ut sat^,J> a body governed by a plastic or vegetative nature, as trees, plants, and herbs.—And as fit is possible, that other Stoics and Heraclitics might have done the like before Boethus* so it is very probable, tha:t he had after him tnaiiy followers; atnbngSf which, as Plinius Secundils may be reckoned for one, so Seneca himself was not without a doubtful tincture of this Atheism, as hath been already shewed. Wherefore this form of Atheisfn, which supposes one plastic or ^pertMtic nature, otie pkntal or vegetative life in the whole Ivbrid, a& the highest principle, may, for distinction sake, be called the Pseudo-Stoical, or Stoical Atheism, xxix. Besides these philosophic Atheists; whose several forms we have now described, it cannot be doubted, but that there have been in all ages many other Athdsts that have not at all philosophized, nor pretended to maintain any particular Atheistic system-or hypothesis, in a Way of reason, but were only led by a certain dull and sottish, though confident dis;beli£f of whatsoever they could not either see oir[1] ffeigl; wliicli fcfnd; of Atheists may, therefore, weft be accounted enthusiastical or fanatical Atheists, Though

* Lib. vii. segtn. 143. p, 455*